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The book shows a lack of careful and exact scholarship;¹ but its main contention is sound and it will stir thought upon many matters of detail. This is justification enough for any book.

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ARCHAEOLOGY AND THE BIBLE²

A tender interest attaches to the review of this book, one of the two last works of Dr. Peters. In an easy, intimate, but informing way the author talks to us of the "Ancestry of the Hebrews," "Cosmogony and Folk Lore," "History and Prophecy," "Hebrew Psalmody," all in the light of his own travels in Bible lands and the excavations in recent times. He then sketches for us a history of exploration in Palestine and closes with archaeological illustrations of New Testament times, with special reference to the Oxyrhyncus papyri. The book does not aim to be an exhaustive or precisely methodical discussion of the subject with which it deals, though it provides a good archaeological background for the study of the Bible. But its chief interest and charm is the autobiographical and reminiscent note that sounds all the way through the lectures. He tells us, himself, in his chapter on "Cosmogony and Folk-Lore," that he is not attempting to give an exhaustive account of all the myths and stories in the first eleven chapters of Genesis. "I am more particularly noting those things which I have myself found or observed, or which have become especially my own through study and observation" (p. 73). This sentence might be taken as the text for the book as a whole, and it is the point of view implied in it which not only lends to the book its special charm, but also gives it its special value. Dr. Peters stood somewhat outside the beaten paths of the critical study of the Bible. But he was a close observer, a man of imagination and of inde-

¹ The following errors in proofreading have been noted: Page 55, line 7 from top, read "two" for "three"; p. 68 in note, read "Lammenazzeah"; p. 94, l. 5 from below, read "sacrificial"; p. 95, l. 16, read "4" for "3"; p. 131, delete last word "wall"; p. 143, l. 14 from below, read "outburst"; p. 250, vss. 2 and 4 of Ps. 68 are in disorder; p. 307, read "salvation" in vs. 12; p. 360, in vs. 7b insert "in"; p. 416, in vs. 1 transpose "of" to follow "servants"; p. 456, vs. 2 of Ps. 130 is in disorder; Ps. 31, vs. 10, on p. 172 is badly disarranged; it should read:

For my life is consumed by grief,
And my years by groaning;
By my guilt my strength is brought low,
And my bones are wasted.

² *Bible and Spade* (the Bross Lectures). By John P. Peters. New York: Scribner's, 1922. xii+239 pages. \$1.75.

pendent judgment. He always seemed to be reading the Bible for the first time, and was therefore impressed by many things which escape the attention of the casual reader, or even of the close student in search of support for various hypotheses. Everywhere in these pages we have the testimony of the eyewitness, one who has reflected on the meaning of the Tower of Babel under the shadow of the mighty ruins of the ziggurat at Borsippa, or who has read the Pilgrim Psalms as he journeyed westward in the hot days and cold nights along the Euphrates, with the camp fires of the Bedouin gleaming threateningly around him, or who has sought to look beneath the surface of Jerusalem and thus to reconstruct the true background for the dramatic scenes which have crowded its narrow streets throughout the ages. The reviewer used to feel, himself, that he could never penetrate the mysteries of that most fascinating city in the world until the soles of his feet had become so sensitive that he could distinguish between a twenty-foot layer of débris and a forty-foot layer just by walking over them. As one reads his pages, the joy which Dr. Peters experienced in revisiting the Holy City only a few months before his death, his growing certainty of the genuineness of the tradition as to many of the sacred sites (the City of David, the Temple, the Holy Sepulchre, Gethsemane, the Praetorium), become contagious. The fact is, the force and value of tradition are factors which those who have never felt its mysterious power, because the privilege of a lengthened sojourn in the Near East has been denied them, are tempted to underestimate. It was an especially kindly providence which permitted this veteran traveler and excavator and devout biblical student to revisit at the end of his life the scenes he loved so well, and to record for us his final impressions of what they signify for the understanding of the Scriptures.

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CREATIVE CHRISTIANITY

For two or three decades Christian theology has been hampered with a negative conception of the significance of historical criticism. The historical investigation of the Bible and of the events of Christian history has made it evident that traditional views must be revised in the light of more exact knowledge. Inasmuch as theology in the past has undertaken to set forth an unchanging truth, this demand of historical criticism has been unwelcome. For the most part theologians have attempted